1: Kolarz J-4 (no date) 1954 RR1 Siberia RR1

patriarchal literature which has to be banned, and no cultural societies which have to be closed down because of bourgeois romanticism. Even so the small peoples of the Far East adhere, just as other peoples do, to their national traditions which are closely linked with those primitive religious beliefs usually summed up under the collective name of 'Shamanism'.

Shamanism is fundamentally the belief in good and bad spirits. The exact nature of the belief varies from one tribe to the other. The spirits may be deified animals, they may be ancestors, or they may simply be the forces of nature. Shamanism is not based on an elaborate ecclesiastical organization, but there are, nevertheless, mediators between spirits and ordinary human beings. These mediators are called Shamans. They enjoy a great deal of respect and prestige in the tribal society and this alone would have been sufficient reason to make them 'Enemy Number One' of the Soviet régime in all National Districts and National Areas inhabited by the Far Eastern aborigines.

The régime has charged the Shamans with many crimes, in particular with being dishonest and with consciously deceiving the people. This accusation has been contradicted by many Russian and foreign anthropologists who have had first hand experience of the Far Eastern Shamans. They have made the point that most Shamans sincerely believe in their superior power and are firmly convinced of their ability to cure the sick and to talk to spirits or to deceased relatives. It does not seem that Shamans charged more than moderate fees for their services if they demanded payment at all.[23] According to P. E. Petri, Professor of Ethnology at the Irkutsk University, it was completely erroneous to suggest that the majority of the Shamans were charlatans exploiting the credulity of the natives. For the Shaman, Petri wrote as late as 1928, his vocation constituted a heavy obligation which the spirits had imposed on him. The Shaman knew respite neither by day nor by night. He might at any time be called out and had then to travel dozens of miles in any weather. The Shaman was rarely at home and his household was therefore neglected. As a rule the Shamans were poor and only those living together with their brothers were better off.[24]

According to official Soviet evidence the Shamans engaged in 'mad resistance' to the extension of Soviet power to the north. They disseminated 'provocative rumours' aimed at inciting the tribesmen against the Russians. These charges against the Shamans are reflected in a number of novels which Soviet writers have written on life in the Far East. For example, Syomushkin's novel, *Alitet goes to the Hills*, records the collective resignation of the chairmen of the tribal Soviets in a part of Chukotka, as the result of the evil influences of one important Shaman. These chairmen gathered one day in the tent of the Russian secretary of the Communist Party and surrendered to him their letters of appoint-

Orochi, Gilyak

The social order of this people is peculiar. A council of elders and experienced /107/ people directs the settlement. Everyone is free in his activity, but submits to the community. Every acquisition, every hunting bag is distributed not only among the family but also through the entire settlement. Thus families whose heads go on longer hunting trips and are often away for weeks are taken care of. In the marriage customs there are remnants of group marriage. Faith and superstition are extraordinarily strongly developed. They believe in various gods such as the forest god and the sea god, and they see all of nature animated by spirits. The practical religion, however, is shamanism. The bear is the totem animal. A bear's head is eaten ceremonially and communally in an annual festival. A peculiarity is that a sick person is left when the first signs of death appear, and they return to him only when he is dead. They also avoid the graves of the dead who are buried in the earth, and they also do not disturb the environs of the graves.

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Of the other Tungus peoples there are still living in the Amur region a few Manchu, Daur, and Solon, who immigrated from Manchuria. In Transbaykal there is still to be mentioned the Orochon, who live in the taiga of the Chita region and are hunters primarily. Reindeer breeding is of less importance among them.

Of the Paleoasiatics only the Gilyak remain in the Amur region and the Ainu on Sakhalin. The main part live in the extreme northeast and consist of Chukchee, Koryak, and Kamchadal, and in addition to these still another group, consisting of Eskimo and Aleut, should be mentioned.

The Gilyak live on the lower Amur and on the coast north and south of the Amur's mouth. Their number is estimated at approximately 2,000. In external features they approach the type of the Tungus-Manchu peoples, but their language deviates completely from the dialects of the Tungus-Manchu peoples, and even from the dialects of the other Paleoasiatic peoples, and recalls the idioms of individual Indian tribes of Northwest America. Dog, seal, and fish skins, in particular, are used for the manufacture of clothing. Their main occupation is fishing and hunting sea animals. However, in the winter they also hunt bears and sables. They always build their dwellings on rivers or near the coast, and they always have a summer and a winter house, which are often right next to one another. Even in the last century they used in winter a "subterranean yurt," as Schrenck named it, an earthen cave, such as was customary among the Koryak and Kamchadal until a few decades ago. One can conclude from this that

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Gilyak, chukchee

101 563 [342] earth dwellings must have been the original winter dwelling of the Paleoasiatics. Even today the Gilyak on the northern coast of Sakhalin live in such earthen caves. The Gilyak on the Amur live at present in primitively built Chinese mud huts. The summer dwelling consists of a tent built on poles partly for protection against floods and further for reasons of better /108/ ventilation. This type of pile dwelling is [171] not to be encountered among any Tungus people; it, however, still exists today among the Kamchadal, who are likewise a Paleoasiatic people. The sole domestic animal is the dog. The Gilyak dog sled, [493] the narta, is built out of birchwood and is very light. The dogs are not harnessed in pairs but individually, and they don't pull with their chest but with their neck. The main food of the Gilyak is fish dried [262] in the air, which they name "ma." Today they also use the same word for bread. They like very much to eat dog and bear meat too. [411] A few decades ago they still were using only bows, arrows, and lances for hunting. Even today they wear on the right index finger--now, of course, as decoration--a metal ring, which formerly served to pro- [583] tect the finger from the stretching of the bow. Group marriage was still customary among the Gilyak in 1905. In their spiritual life, [776] worship of the bear plays a large role; this is a common mark of all Paleoasiatic peoples. Worship of the bear is also practised among the Tungus, but not so markedly; and even among the Russian occupants of the taiga this custom has not remained without influence. Of the Ainu only a part live on Sakhalin; the great majority live on the northern Japanese islands.

The Paleoasiatics in the northeast fall into two groups. The western group consists of the Chukchee, Koryak, and Kamchadal, who are closely related to one another; the eastern group consists of the Asiatic Eskimo and the Aleut. When the Russians first encountered the Paleoasiatic peoples here in the far north, they were still in part on the cultural level of the Stone Age and used stone hachets, stone knives, and weapons with bone points. Even today they show many ancient traits.

The Chukchee or Luoravetlan occupy the peninsula named after them. Some of them are settled on seacoasts and pursue fishing and the hunting of sea animals; some, living as reindeer nomads, [342] traverse the tundra-covered peninsula. A large pointed tent with a round base serves as a dwelling for both groups. It consists of poles placed together and covered with reindeer skins or walrus hides; on the outside down below they are weighted down with stones. The